

THE MCGILL DAILY

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SSMU backs down on fee boycott

by Kelly Keith

McGill's Students' Society isn't up to organizing a tuition fee boycott to protest fee hikes, according to Students' Society VP External Alex Usher.

"The effort required to make it work is too great to be contemplated as an option for this academic year," he said on Friday.

Although legal, a boycott would require high participation to "make it completely safe for those involved," Usher said. He was concerned the University might deregister anyone who withheld fees.

Usher said at least two thousand McGill students would have to join the boycott to make it politically impossible for the University to punish participants.

The boycott was suggested by the Fédération des Étudiants et Étudiantes du Québec (FEEQ), which Students' Society officially joined through a student referendum last month.

Students who participated in the boycott would withhold their tuition fees from their university, putting them in the trust of Québec courts.

They also would be asked to authorize FEEQ to take legal action on their behalf in a constitutional challenge to the legality of the fee increases, imposed by the province last year.

According to a report released by FEEQ on Novem-

ber 6, students who withheld their fees would only be safe from reprisals if FEEQ were to win its constitutional challenge.

Should the courts decide in favour of the government's tuition fee increase, students could face legal fees, interest payments on the withheld tuition fees, and deregistration from their courses.

So far, no FEEQ schools have committed themselves to the boycott. "It's the kind of project that should be all or nothing," said Usher, who doubts any school now will attempt a boycott on its own.

FEEQ picked up the idea from students at l'Université du Québec à Montréal, but the UQAM boycott this term has not been particularly successful.

Despite these problems, the fee boycott will remain on FEEQ's agenda, Usher said.

He reaffirmed Students' Society's stand against fee hikes, but added McGill's solution to fee increases would have to take a "different tack than the rest of the province."

"Tactically, you need to look at a weapon like this as a strike, in a lot of ways," he said.

"I almost think a strike would be preferable for McGill, just because McGill has an \$80 million deficit. Striking means students showing their anger, but a fee boycott means something different."

McGill has largest university debt in history of the world

by Susana Béjar

The severity of McGill's financial crisis hit home like a brick at last week's Senate meeting.

Faculty and administrators despaired as VP Finance John Armour's Financial Report was presented to Senate.

McGill's deficit is increasing, despite tuition fee increases, a private capital campaign and a \$10.8 million injection of funds from the Québec government. The university will have a \$76 million deficit by May. The estimated operating deficit for this year alone is \$9 million.

Senators were told McGill has the largest university deficit in the history of the world, second place going to the Hebrew University in Jerusalem, which once carried a \$60 million debt.

The financial report did not take into account the costs of provincial and federal sales taxes, which are expected to add another \$5 million

to the University's financial burden this year.

Senators grew frustrated as it became apparent that McGill's only immediate recourse is to cut its budget even further. The report warned that staff should prepare for a 2.8 per cent decrease in funding across the board, next year.

Students' Society president Kate Morisset said, "It was very sad to see professors saying that they couldn't do it anymore."

"Armour stood up and said he was tired beyond patience. If you look at the administration, regardless of whether you agree with them, you can't deny that they are working beyond the capacity they should be," she said.

The possible solutions to McGill's problems have some people on campus worried.

At a student council meeting the next day, graduate rep Daron Westman asked how Students' Society is going to resist the pres-

sure the administration will inevitably be putting on students to assist with the deficit.

Morisset said FEEQ's New Partnership deal is the proposed solution. "I'm not just toeing the party line," she said. "It's obvious the solution cannot just come from students, nor from corporations. Ultimately, the solution lies in the hands of the government. This is a social issue."

Even more rash solutions were thrown around at the Senate meeting — from slashing faculties, to shutting down the university for a year to recover losses.

Morisset said the university isn't about to shut down, but added, "I think it's pretty obvious that things can't go on this way."

"The Senate meeting was a real eye opener. We had all seen the statistics before, but for the first time it hit home that there are human consequences behind the budget figures," she said.

Council affirms action clause

by Robin LeBaron

Students' Society council passed an affirmative action by-law Thursday night, despite accusations of 'reverse discrimination' by some council members.

The by-law will allow clubs supporting the interests of socially disenfranchised groups to favour such groups in membership and executive structures.

It was proposed by a coalition of progressive campus groups, and formally moved by VP Internal Joanna Wedge.

Previously, the Society (SSMU) constitution had prohibited clubs from restricting their membership or activities. This provision was intended to protect disadvantaged groups from discrimination.



Yes: VP Internal Joanna Wedge

But this year it was used to deny the Walk Safe Network club status, and to threaten the Women's Union's accreditation. The Affirmative Action Coalition was formed in response to these concerns.

The new by-law applies only to SSMU-affiliated clubs. The coalition intends to sponsor a referendum this Spring on writing affirmative action into the SSMU constitution as an overall goal.

Coalition member Monica Brennan said this clause is the first step in a longer process. "The amelioration of the conditions of disadvantaged groups should be an integral part of the Students' Society's constitution and aims," she said.

The by-law was opposed by several councillors. Clubs rep Ian Pilarczyk said affirmative action is a form of discrimination. "Groups like the Women's Union are depriving men of the advantages such groups offer," he said.

Athletics representative Keriann Aarup argued that exclusionary group membership policies were not a solution to discrimination.

In response, coalition member Sarah Leavitt cited a British Columbia court case which defined a distinction between two groups as discriminatory only when one group was adversely affected. She argued that affirmative action does not adversely affect any group.

Leavitt used the Women's Union to illustrate her point. "This is



DAILY PHOTO: MADINE LEE

No: Keriann Aarup (Athletics)

not a clause directed at men; it is a clause that allows women to empower themselves," she said.

She said some women, because of previous negative experiences, need an environment in which they do not have to deal with men.

"The preservation of a women-only space is necessary to allow women to control the direction of their organizations and choose when and how others will be involved," said Leavitt.

By-law amendments must pass by a two-thirds vote. Besides Aarup and Pilarczyk, the opposition included Peter Thomas (Clubs), Jordan Waxman (Student Senators & Governors), Ritu Varma (Engineering), Aubrey Kassirer (Residence) and Diane Lee (Clubs).

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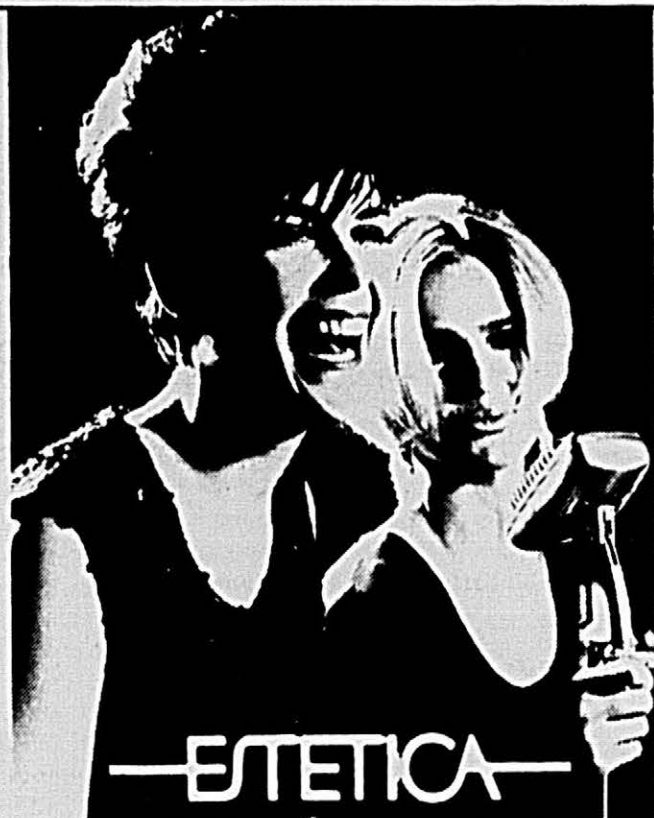
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L'ACADÉMIE DES GRANDS MONTRÉLAIS IS PLEASED TO HONOR THE THREE WINNERS OF THE PRIX D'EXCELLENCE "UNIVERSITAIRE" DE L'ACADÉMIE DES GRANDS MONTRÉLAIS

This prize is awarded to the authors of the best doctoral theses chosen from among the entries of postgraduate students at Montreal universities and their affiliated schools.

This year, for the first time, three winners were awarded a \$5,000 prize at the 13th Gala des Grands Montréalais, held on November 8 at the Palais des Congrès de Montréal.



Diane Desrosiers-Bonin
Classic and medieval
studies
Université de Montréal
"Motifs éthiques dans l'oeuvre
de Rabelais"

James Stephan McFee
Electrical engineering
McGill University
"Accurate and Consistent
Force Calculation for Finite
Element Magnetics"

Charles Levin
Humanities
Concordia University
"An Essay on the Symbolic
Process"

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Applied mathematics
École Polytechnique de Montréal
"Confection d'itinéraires pour le transport
adapté"

Robert Gagnon
Sociology
Université de Montréal
"Les ingénieurs canadiens-français entre 1870 et
1960. Généalogie d'un groupe social"

Sydney B. Miller
Psychology
McGill University
"Psychological Stress and Risk for
Cardiovascular Disease"

Luc G. Pelletier
Psychology
Université du Québec à Montréal
"L'effet des croyances entretenues par le
superviseur, quant à la motivation des
subordonnés, sur les comportements du
superviseur et de leur influence sur la motivation
réelle des subordonnés"

Christine Tellier
Linguistics
McGill University
"Les propriétés syntaxiques des constructions
génitives en français"

Guy Thibault
Physical education
Université de Montréal
"Modélisation de la performance en course à
pied"

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QPIRG denounces welfare reform

by Aislinn Mosher

McGill students protested Québec's new welfare law Thursday afternoon on lower campus.

3.7 Hours Against Bill 37 featured a cardboard box 'shantytown' and tent to symbolize the adverse effects of welfare reform on the kind of housing low income people can afford.

The demonstration was organized by McGill's QPIRG (Québec Public Interest Research Group). It emulated *37 Days Against Bill 37*, a movement sponsored in September and October by Montréal housing rights group FRAPRU.

Under Bill 37, which came into effect last August, welfare cheques are scaled according to the recipient's participation in a 'work incentive program'.

But instead of getting a salary for the approximately 20 hours work per week mandated by the welfare office, the recipient receives an extra \$100 welfare per month.

And if a recipient cannot participate or does not complete the program, he or she is penalized with a \$100 fine or a smaller welfare cheque.

According to Sharon McColough, of the Coalition for the Rights of Welfare Recipients, Bill 37's new work program "has created a cheap labour pool."

"Most workers are protected by Québec's Charter of Rights. Welfare recipients are not. Bill 37 is, quite simply, exploitive. Nine per cent of Québec is on welfare. The government is attacking nine per cent of Québec," McColough said.

QPIRG member Gary Saxe said the new law "is terrorizing the most vulnerable sector of the population."

Approximately 260 000 people have applied to the work incentive

program, but there are only 60 000 positions available. Saxe said welfare recipients have been hassled by welfare officers into declaring themselves unavailable to participate in the work program, resulting in reduced cheques.

According to NDG Community Council organizer Karen Takacs, last summer several welfare recipients in the Côte des Neiges area applied for the program but were turned away because no placements were available. They were told to find jobs for themselves within two months or see their cheques reduced.

Just before the law was implemented last summer, welfare officers made random visits to recipients' homes.

"It was a degrading process," Saxe said. "They looked through fridges and, in some cases, bedsheets. The assumption was that if a single woman had a man sleeping in her bed, he should be supporting her," he said.

Bill 37 states that anyone considered capable of working will receive \$89 less per month if they share their apartment, assuming cohabitation equals marriage. This includes recipients who care for sick or elderly relatives. Cheques are also reduced if a recipient is subsidized by a parent or other family member.

QPIRG, following FRAPRU's mandate, demands the rollback of Bill 37 and the penalties associated with it, and a more humane reform of welfare law in the province.

QPIRG representatives hope students will get involved in fighting Bill 37. Protest letters addressed to Québec Premier Robert Bourassa are available through the QPIRG office, Room 105 of the Eaton Building. QPIRG will take care of the mailing cost.



DAILY PHOTO: KATERINA CIZEK

Members of the Québec Public Interest Research Group (QPIRG) constructed a "shantytown" on lower campus Thursday afternoon to protest Bourassa's welfare reform. According to QPIRG's Gary Saxe, Bill 37 "is terrorizing the most vulnerable sector of the population."

UVic pursues prohibition

VICTORIA (CUP)—Clubs and other organizations at the University of Victoria are looking for new fundraising ploys following an administration ban on using alcohol to raise money.

The university cracked down because it feared the old policy promoted irresponsible drinking and left UVic open to legal liability. Areas not licensed for alcohol will not be given temporary licenses.

The most controversial new rule will see bar profits from licensed events turned over to the administration, not the sponsoring group.

"People feel they have had control wrenched from their hands," said Ian Case, a representative of a student theatre group.

David Clode, associate director of student and ancillary services,

said his office had to change the old policy.

"Without any checks or balances, the university is overly exposed to liability should any alcohol-related accident occur," he said.

Besides banning temporary licenses, student services will also require licensed areas to be staffed by administration employees. Some students think the policies aren't realistic.



"It's kind of sad we have to hold keg fests to raise money," said Meaghan Andrews, president of the rowing team, "but there is no other alternative for us."

"Why would people hold events if they couldn't make a profit?" she said. "Why put in the time and risk losing money?"

Griffith said bar profits may be given to organizations if profits are a by-product of the event and not its main goal. He is reviewing liquor license applications individually.

Students in the music department were told they could not have a licensed event in their department and would have to rent a room. That was too expensive, so the students held a non-alcoholic event.

A spokesperson for the music students said fewer students are attending the booze-free events.

DISRUPTIVE ELEMENTS

YOU LOOK LIKE A SKIN — WHO DO YOU HATE?!
"What's your name?" smirked Detective-Lieutenant Réjean Bélanger of the MUC police.

"Danny. Danny Clarke."

"You don't look like a newspaperman to me, you look like a skinhead."

"So what if I am?"

"Are you white power?"

"No."

"Do you hate blacks?"

"No."

"Jews?"

"I don't hate anyone."

"Well, I'm sorry. If you don't have any credentials I can't give an interview."

OK, granted I didn't have a McGill ID or a copy of the *Daily* on me, I did call him earlier informing him of my wishes to interview him about the Anti-Gang squad — which he heads.

He told me to come by any time.

I didn't expect a police officer to be so blatantly judgemental, but I guess a badge doesn't smooth over internal cracks. Still, it's scary that a man who knows (as far as I could tell during my brief stay) so little could head such an important faction of the police department. Before I could speak my piece, he got up and walked towards the door of his office in a 'get out' gesture.

Upon my arrival at the second floor of the building across from police headquarters in Old Montréal, heads spun. My

goodness, *un skin!* I was on the receiving end of the silliest stares you could imagine. It seemed like a scene in a bad B-flick with a cast of Matt Houstons.

But, back to Bélanger. I'm just wondering here — is that a good attitude to have? Is it beneficial for the public relations of the MUC police? Maybe he'll condescend to grant me a few minutes of his time if I wear a wig and polish my Docs...

GOT A RIGHT TO BE HOSTILE ...

A lot of people in Montréal this summer were bursting with expressions of sympathy for the Mohawks in their dealings with twisty-tongued politicians, the Sûreté du Québec, the army and rock-heaving neanderthals. Well, here's a chance to put that in action.

Cases involving the Mohawks and their supporters will begin in St. Jerome on Wednesday.

Busses will be leaving from Concordia's Hall Building at 11h, hopefully to be filled with raucous native supporters. Assuming they don't do anything the police don't like, everyone should be back in Montréal by 18h.

As organizer Lana LeFort is quoted as saying in *The Mirror's Scuttlebutt* column, "We want to make sure people don't forget about it." Information is available at 761-6749.

HABITEZ-VOUS DANS LA RUE?

Since we're doing the public service announcement thing this week, how about a word for the people helping out on the homeless front? Didn't think you'd mind.

Dans La Rue, a mobile shelter that circulates four days a

week to help out those being denied the right to a guaranteed warm roof in the cold and bitter winter, is in need of the usual — food, clothes, anything, and, if you wish...S. You know, that old shirt at the bottom of your drawer, and more importantly, jackets.

If you could part with a few cans of food, that would be really neat too. Drop your stuff off at Ken's office in the *Daily* — B-03 in the Union Building before the end of the week. After that you're on your own with this telephone number: 984-4247 (Dans La Rue).

OVERHEARD AND UNDERSTOOD (?)

• Heard through the muffles of a hot dog in the process of being chewed: "I always seem to get mustard on my jeans. Every pair of jeans I own has a mustard stain."

• "I bet God looks like Lorne Greene with unkempt facial hair." (Don't even ask where that was overheard.)

The streets — nasty place. But some people have little choice but to call them "home" — or other names that would be unprintable in the Gazette... but not here. Got any street info, lingo or anecdotes? The number to call is 398-6784 or (if you're the shy type) the address is below.

DISRUPTIVE ELEMENTS
c/o The McGill Daily
3480 McTavish, room B-03
H3A 1X9

danny clarke
and kenneth king

THE MCGILL DAILY

"It's a matter of pedantics."
—Arts councillor Mary Margaret Jones, referring to
Engineering rep. Pete Thomas' objections to affirmative action (1).

COMMENT

Action could be firmer

The Students' Society of McGill is to be congratulated for having passed an affirmative action by-law, and its executive is to be congratulated for supporting it.

Thanks to the by-law (and the further-reaching constitutional amendment on affirmative action going to referendum this Spring), groups working to change the imbalance of power have been granted some extra weight, a little leverage to work against tremendous odds.

But what's truly remarkable is not the clause itself but the level of opposition it faced. The "reverse discrimination" argument is the most specious semantic game of our time. The presumption that "discrimination" (ie., being able to tell one thing from another) is a bad thing is itself a testament to blindness and mediocrity.

But worse is the implicit argument that the power brokers, which in Canada means wealthy white males, will somehow suffer grave hurts if they're not allowed to participate in women's discussions of rape, in black people's discussions of how to resist police violence, or in gay and lesbian discussions of sexual freedom.

Do straights, whites or men believe there's no intimidation, no inhibition involved in their presence amongst groups who have been under attack for generations? The assumption is naive at best.

Of course, we have to work together in the end to solve the deep flaws of our society. But autonomous communities within the whole do exist, and must be permitted their independence and privacy.

Those who would oppose affirmative action are saying disadvantaged groups must be forced to confront their oppressors 24 hours a day, without respite, under constant threat and censure. They are denouncing the right to choose to have "a room of one's own," in Virginia Woolf's century-old phrase.

Affirmative action, in fact, is a tiny step. When Students' Society says it will not only promote the interests of disenfranchised groups at McGill, but off campus as well, then it will be a useful institution.

What priorities do you want Students' Society to have? Would you rather they spend thousands on info desks, pub nights and ski trips, or would you rather see them work with you to remake the world in which you'll spend the rest of your life?

If your council rep voted against affirmative action, go tell them what you think of them. And while you're at it, make some suggestions about what else we should be spending our 'youthful energies' on.

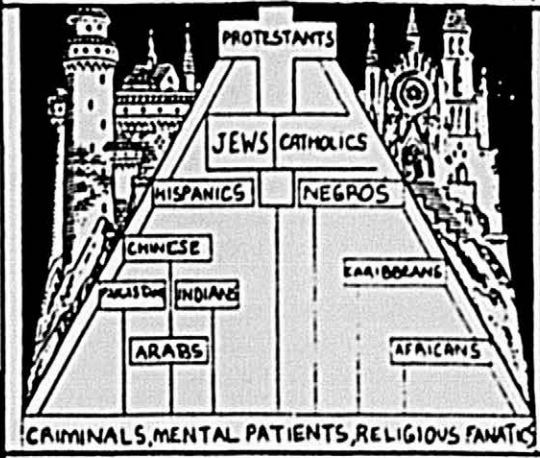
Carl Wilson
Susana Béjar

WHAT IS DEMOCRACY?



RAMPANT PEDERASTY

WHAT IS DEMOCRACY?



EGALITARIAN MYTHOLOGY

HYDE PARK

Racism not a memory: history repeats itself

opinion by Naomi Fox

Fifty-two years ago last Friday, they were trapped by the leaping flames of their synagogues, homes, and business places. Their sacred books were set aflame in tremendous bonfires. Thousands were paraded through the streets like animals to be beaten during the night. There was blood flowing down the streets over dead, brutalized bodies. Their ceremonies desecrated, their holy places defiled by their own forced urine.

This night was Kristallnacht, or "the night of broken glass." On this night, their hope that life could possibly get better for themselves in their country, their home, Germany, shattered just as the glass windows were broken in 7500 Jewish businesses and 1100 synagogues before most of them were completely destroyed. This was the first night of German-led rampage against its Jewish citizens, but it wouldn't stop until seven years later and the genocide of 6 million Jews.

In an era of widespread democratic ideals, when it seems that the world is truly becoming united under the banner of the need to grasp basic human rights for all, it perhaps is difficult and painful to revive seemingly distant memories of past atrocities. But I suggest that it is this very recollection which will ensure peace for all mankind in the future.

We have all heard our professors, the media and even our parents regurgitate the same cliché in variant forms: "Those who do not remember their past are condemned to repeat it." "Time is circular." Why don't we heed the warning? Why can't foresight be twenty-twenty.

In October, East and West Germany were re-united. Elaborate pyrotechnics brightly exploded over Berlin, and the German people rejoiced. The world opened up newspa-

pers the next morning and smiled very broad, approving smiles. The world was thrilled — that is, the parts of the world whose leaders woke up that morning with complete amnesia! How could they forget Germany's rise to power through mass invasion and destruction with those in the Central Powers!

At the Treaty of Versailles, the Allied Powers shouted "Never again!" — putting heavy restrictions on Germany's military forces and redefining her borders. However, less than a mere twenty years later, Hitler was already silently designing one of the most powerful militaries in history and making plans to rule the world, a new-and-improved world, an Aryan race, free of Jews and other human imperfections.

At the end of World War II, the United Nations of France, the USSR, Great Britain, and the United States screamed "Never again!" They parcelled off Germany and created new states, and then split the remaining Germany into East and West — guaranteeing that Germany could never again rise to annihilate, to destroy.

And yet, here in 1990, we have been blinded by the warm-and-fuzzy feelings brought on by the prospect of democracy permeating throughout the world, of a global community working together for peace. The world pealed with joy on the occasion of Germany's reunification last October and cried out against people like me, "pessimists" who dared to speak out sorrowfully and with much trepidation against it. How could they forget?

May I be so bold as to remind the world, that racism is alive and flourishing, and that anti-Semitism is gathering strength throughout Europe, East and West.

And that history repeats itself, so we must be steadfast in our cries.

Never again!

LETTERS

From language to politics

To the Daily:

I am not myself an Inuk, but I must seriously object to the misinformed and flippant use of the Inuktitut language on the cover of the Daily's 'Special Independence' issue.

Ukikiaksak (sic) is not the word used by the Inuit when discussing their independence. Instead, they speak of 'immigut kavamaqamiq': self government, a right the Québec government — PQ or Liberal — has consistently denied them.

The few gains the Inuit acquired in the James Bay and Northern Québec Agreement have fallen far short of their legitimate desires as an Indigenous

Nation, and the price they had to pay was far too steep.

The James Bay 1 Development — Bourassa's wet dream for a prosperous Québec and a well-padded pocketbook — flooded 11 thousand square kilometres of subarctic wilderness with toxic, mercury-ridden, caribou-drowning monstrosities. Not to mention the division of several major rivers, thus transforming them into miserable trickles of sludge.

On what grounds does a colonial nation claim the supremacy of its language? The 'Spécial Independence' bemoans the inability of immigrants to realise the imperative to learn French. Well, Canada's Indigenous Peoples have had a problem with immigration

for the last five hundred years. The absence of any indigenous representatives on the Commission on the Constitutional Future of Québec, and Québec's six year refusal to even consider entrenching indigenous rights in the constitution demonstrate the inability of this 'société distincte' to recognize the rights of those Inuktiphones who arrived several thousand years before them.

To deliberately misquote Gilles Duceppe: the patriot of tomorrow might have copper skin and almond eyes, but s/he will speak Inuktitut.

Mark Saul
Nursing U2

Ed. note: Our apologies for the error. And Mark, our typesetting equip-

ment couldn't cope with your Inuktitut postscript. Come tell us what it said (Union B-03). Thanks.

Waste matter matters

To the Daily:

As the manager responsible for overseeing the recycling of paper waste at McGill, I feel obligated to respond to the letter to the Daily from Ritu Prasad, on November 7, 1990.

Last year, the University did indeed have a recycling program in both McLennan and Redpath libraries, and yes, the contractor did stop picking up from the University.

We now have a new contractor who will be picking up paper from the libraries, and several other buildings,

but unfortunately, we will not be picking up newspapers. Currently there are no de-inking plants in Québec that handle newspapers. Communities which are encouraging you to recycle newspapers can only store the paper. There is no place to send them. It is hoped that in the next year or so construction of a new de-inking plant will have been completed, at which time the McGill recycling program will accept newspapers.

Please be assured that the University is serious about recycling and that we are taking measures to ensure that eventually, all McGill buildings will be on the recycling project.

Derek Remsen
Travel and Support Services

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The remaking of a racist

Thomas Martinez, a former member of the Ku Klux Klan and the National Alliance, says he wants to prevent young people from being recruited to perpetuate white violence and racist propaganda. He will address the subject tomorrow evening at McGill.

Martinez may have left the extreme right behind, but the shadows behind his words indicate he still harbours subtler, and more common, racist sentiments.

by Danny Clarke and Kenneth King

There are 17 to 22 thousand card-carrying members in racist organizations throughout the States (figures for Canada are less exact). With the inclusion of the racist skinhead movement, ages range from under 16 up to 65, but most hate activists are between twenty and forty.

This phenomenon can only be understood in context. While there's no excuse for youths to be seduced by the extreme right as Martinez was, there are strong sociological and psychological motivations behind it. And combatting those factors is the first step to beating prejudice.

Higher education is an insurmountable goal for many American youths, both black and white. They are locked into their class, but forced to partake in the fantasy of a country in which, as the story goes, 'anyone who's worth a damn can become rich.' And most poor youth do not feel a full part of their country.

The wealthier, better-educated leaders of extreme racist groups exploit these vulnerabilities. The KKK in the last twenty-five years has drawn much of its membership from poverty-stricken urban youths, enraged and rendered helpless by the lack of opportunity for them in education and employment.

"David Duke came beaming at me on a television show, and I bought into his propaganda."

Martinez was one such youth. Growing up in the slums of Philadelphia in the late 60s and early 70s, he experienced first-hand the futility and hopelessness of the lower class. His anger became misdirected.

"Most people don't understand what attracts people to these organizations," he said. "In the 60s, in the States, you had people in the black community hollering for their civil rights — that they didn't have anything. Well, where I lived, we didn't have anything either. The streets were filthy; there was drugs, prostitution."

Martinez struggled in predominantly white, Irish-Catholic Kensington, a working-class community in the northeast of Philadelphia. A near-riot among whites occurred there in 1966 over the attempt of a black family to rent a house in the area. Inner-

city blacks and whites seldom ventured into 'opposing' areas.

Their isolated worlds were drawn into a volatile collision when schools were integrated in the mid-sixties. Students were bussed to schools in different neighbourhoods in an effort to break racial barriers, but the sudden shock of being shuffled to another district and attending a mixed school was overwhelming.

"Overnight the Johnson administration had a program desegregating our schools through bussing. I was the only white in all my classrooms — there was only about ten (white) kids who showed up at all," Martinez says.

Integration began with optimism, but nobody had reckoned with the fallout that would come from interracial tension, and gang wars broke into the classrooms.

Martinez left school in the tenth grade, and believes to this day that he was "chased out" by members of a black gang who had stabbed another white student to death. He left home, and joined the army.

By then, Martinez was lost, poor and desperate — perfect raw material for recruitment into extreme racist activity.

"By the time I was 19, my girlfriend was sixteen and pregnant. I had left the army and married her, and I was working in a doughnut shop making \$100 a week. That was 1975, and that's when David Duke came beaming at me on a television show, and I bought into his propaganda."

Duke was then the Imperial Wizard of the KKK. His main attraction for youths like Martinez was how he hid his twisted ideology behind class politics: "It's not right that you've been neglected. It's not right that you are poor and undereducated."

People still listen to Duke's message. On October 7 this year in Louisiana, he garnered over six hundred thousand votes and won a U.S. Senate primary. Though he lost his Senate bid last week, some expect him to make a strong showing as a third presidential candidate in the next election.

Martinez was moved to write to Duke and was invited to a KKK meeting. He met other members and was invited to join.

"...Once you join these groups, you indoctrinate yourself with their propaganda," says Martinez. "You start believing you're right and everyone else is wrong and start scapegoating everybody — and that's what I did. It was probably the first time in my life I

felt important and accepted."

The Klan, and other organizations such as Tom Metzger's White Aryan Resistance out of California, utilize phone lines and publications like the monthly *Truth at Last* to recruit new, mostly young, members. Metzger alone operates some twenty phone lines with pre-recorded messages that change every few days.

"The Klan is an organization that goes with the flow," explains Martinez. "If Chrysler is laying off, the first thing they will do will be to put out literature at the gates where the whites are coming out of their jobs for the last day, or putting it on their car windshield."

"They'll write that it's because of the Jew bankers and because of the billions we send Israel every year that we don't have billions to keep the plants open. The Klan will always jump on issues that they feel they can attract immediate sympathy — and most of all, to try to recruit."

Martinez still opposes black power, and affirmative action, which he calls "Blacks... using racism to rip the system off."

But at the time Martinez viewed the Klan as a conservative "American flag and apple pie" group with no political platform. In response, he joined the National Alliance, a neo-Nazi organization with a membership of "a few thousand".

"I met a man there by the name of Robert Mathews, who had formed a terrorist group known as The Order in October of 1983," says Martinez.

"I was in the movement for eight years and he just knew me as a city kid and thought I would be a good recruit to launder money for him."

Martinez says Mathews' organization is responsible for the murders of three people — a 'strayed' member of The Order, a Missouri state trooper and outspoken Denver talk show host Allen Berg. (The movie *Talk Radio* is based on the events leading up to Berg's shooting.)

Martinez was finally arrested in 1984 for money laundering. Then, on October 1 of that year he decided to volunteer information to the FBI and became an informant. From then on, he acted as a source for the government, until an attempt on his life by The Order, who had grown suspicious of him.

Since 1984 Martinez has written a book, *Brotherhood of Murder*, documenting his sojourn in racist organizations. He has been living undercover, moving many times and arranging interviews through organizations around the country, advocating a non-violent resistance to these groups.

"I don't see any effect by attacking people, by throwing rocks and bottles and protesting and things of that nature. I just think it's very destructive for the party that's doing it," he said, referring to violent anti-racist groups.

"I think the most essential thing is education. Now, some people might say that's a flimsy way, but I disagree."

However, that seems to be about as deep as Martinez's analysis of anti-racist activity goes. His glamorous past has become the source of sudden celebrity: CBS plans to turn his book into a movie, and the day he was interviewed, he had already done three newspaper interviews, a radio show and a TV program. The next day he spoke at two high schools and two TV programs in St. Louis.

But the anti-racist hero figure's words don't match his rep. If you listen close, you can still hear in his discussions a deep misunderstanding of the dynamics of race relations in North America.

"We have blacks that are just as racist as whites," he said. "We have men like Al Sharpton, Louis Farrakhan, and we have Jesse Jackson making statements that are racist at times."

To draw parallels between David Duke and Jesse Jackson, or even between the KKK and Farrakhan's followers, is a dangerous enterprise. There's a difference between the anger of the disenfranchised and the wrath of the majority that Martinez doesn't seem to grasp.

In fact, Martinez doesn't seem to have given up the idea that poor whites and poor blacks get unequal treatment — he opposes affirmative action, which he calls "blacks getting special treatment, using racism to rip the system off." And he still believes that if he'd been a black youth in the sixties, he'd have been better off.

"If whites would have chased a black out of the school and threatened to kill him, like they threatened me, and killed a black," he said, "you'd have every government, every politician and policeman down that person's throat and arresting them. But no one came to my aid as a white person in 1969 and that pissed me off with the government."

So while Martinez now wants to stop the likes of the Order and the KKK from pursuing their murderous agendas, he seems to have joined what Nixon called "The Silent Majority" — people who just want social peace, not necessarily social justice. He supports the death penalty. He opposes the black power movement, which he calls "confrontational."

Although he has rejected their ugliest manifestations, Martinez doesn't seem to have left the alienation and suspicion of his youth entirely behind.

Those social factors motivated his membership in the Klan, and they explain why a David Duke or a Pat Robertson (or their equivalent in Canada) still has broad appeal for many young people. The voice of the poor still has the potential to be muted into misdirected, violent action.

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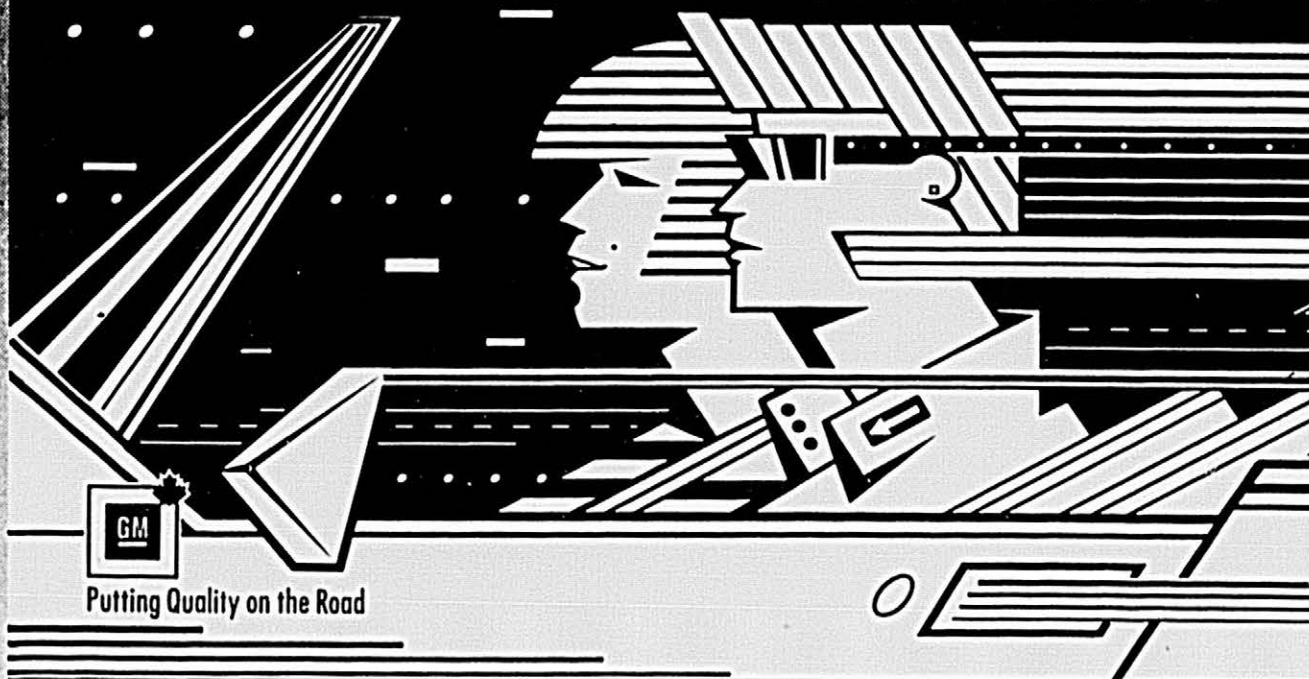
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